

THE NUR AFSEAN

Vol. VIII

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No 44

FOREIGN TELEGRAMS.

London, Oct. 20.

Reuter's Chifu correspondent wires that the Japanese on the 3rd instant failed in their assault on Erlungshan at Port Arthur, but on the 9th captured a position 500 yard distant, which the Russians have since made several unsuccessful attempts to recapture.

Another severe fight took place on the 13th on the slopes of Erlungshan. The Japanese had 300 casualties.

Nine destroyers made a sortie on the 10th and bombarded the Japanese left. While the Japanese torpedo boats were driving them back one Japanese torpedo boat was badly damaged by a mine.

Reuter's Tokio correspondent says that General Oku's losses are about 5,000.

The Russians have received 30,000 reinforcements.

London, Oct. 21.

The *Standard's* correspondent with General Kuroki at Yantai says that General Kuropatkin is concentrating his troops for the defence of Mukden within three lines of works, the first along the Shah ho, the second along the Nun ho, and the third close to Mukden.

London, Oct. 22.

General Sakharoff reports that there was no fighting yesterday. The armies maintain their positions and continual reconnaissances are made. The Russians during a fog brought in another Japanese gun abandoned close to the Japanese position in front of Lone Tree Hill.

Reuter's correspondent, wiring from the Russian head quarters on the 22nd says that both armies are comparatively inactive, and are replenishing their ammunition. There are indications of an early renewal of the battle. The Russians intend again to take the offensive.

London, Oct. 23.

Reuter's correspondent wires from Tokio that an official announcement states that the Russians are massing against the Japanese right, and that 200 cavalry have crossed the Taitse-ho east of Pensiho and are advancing westward.

General Sakharoff reports that there was no serious fighting yesterday, and apparently, the offensive movement against the Japanese right is not yet sufficiently developed to lead to an encounter on a large scale.

General Kuropatkin reports that the Japanese have abandoned precipitately the Shasho pu village on the south bank of the Shah ho, leaving a quantity of arms and ammunition.

The cold is most severe, and the Russians are suffering greatly. Their tents are inadequate.

It is announced at St. Petersburg that the Russians wounded at the battle of the Shah ho were 55,868 and the killed are estimated at 12,000.

The Russian casualties are estimated by Marshal Oyama at 60,000.

London, Oct. 23.

Lady Curzon is gaining strength, and her condition remains encouraging.

London, Oct. 24.

The papers consider that the North Sea outrage is a blunder due to panic, but unanimously insist upon firm action of the Government, demanding an immediate apology, reparation and the punishment of the culprits. It is pointed out that the most serious aspect of the incident is that the fleet steamed off at full speed without attempting to rescue the crew of the sunken boats and did not report the affair anywhere along the English coast.

The *Standard* demands the immediate recall of the Baltic Fleet, which will otherwise, it says, be an international nuisance.

It was announced at Hull at midnight last night that the trawler *Wren* had been sunk with all on board. It is stated that twenty-nine wounded are on board the vessel belonging to the Mission to Deep Sea Fishermen which is still at sea. Some boats are still missing.

Some accounts state that the fishing fleet numbered 150.

The solicitors for the owners of fifty Hull trawlers have notified the Foreign Office and the Admiralty of the attack made by the Baltic Squadron on the trawlers. They state that the first portion of the Baltic fleet passed the fishing ground at midnight on Friday. The remainder turned searchlights on the British trawlers for some time and then opened fire. The trawler *Crane* was sunk.

Official urgent representations have been addressed to the Russian Government at St. Petersburg and it has been explained that the situation, in the opinion of His Majesty's Government, does not admit of delay. Lord Lansdowne sees Count Benckendorff to-morrow. It is understood that the Russian explanations are that they had reason to fear a Japanese mine attack.

Marshal Oyama reports that the total Russian dead discovered after the battle of the Sha-ho was 3,333 and the prisoners were 709.

London, Oct. 23.

Lady Curzon shows further signs of improvement.

London, Oct. 25.

The King has telegraphed to the Mayor of Hull his profound sorrow at the unwarrantable action committed against the fishing fleet. His Majesty has sent two hundred guineas to the families of the sufferers.

Mr. Balfour in reply to the Mayor's appeal for strong measures, says: "You may have full confidence in the Government's action."

The indignation throughout the country is most intense. Associations of trawler owners at various ports have sent strongly worded protests to the Foreign Office. The papers declare that an apology and compensation are inadequate, and Russia must be asked to punish the guilty officers and interrupt the voyage of the Baltic Fleet.

All the missing trawlers are now accounted for.

Count Benckendorff has arrived in London from Germany. A small crowd hooted him at the station on arrival and one youth attempted to break the windows of his carriage. Count Benckendorff was authorised the *Daily News* to inform the people of England that he is absolutely certain that the occurrence was a deplorable accident, which was regretted by himself and his country.

London, Oct. 25.

Lord Lansdowne has demanded due apologies and compensation for the sufferers and a prompt inquiry and the punishment of those responsible.

The Russian papers are disposed to be apologetic, but think that the trawlers must somehow have been at fault.

The French papers are convinced that Russia will comply with the British demands.

Mr. Balfour has returned to London.

The Tsar has telegraphed to the King expressing his deep regret and condolence with the families of the victims.

The trawler *Suisse* has arrived at Hull with two of the *Crane's* wounded. She herself is badly damaged.

Lord Lansdowne and Count Benckendorff had a long interview to-day.

London, Oct. 25.

The Japanese total casualties in the battle of the Sha-ho were 15,870.

Marshal Oyama reports that further investigation shows that the number of Russian prisoners reached 709 and their dead 3,333. Of these, there occurred on the right 5,200, on the left 5,600, and in the centre 2,530.

EDITORIAL NOTES.

"If I could only surely know
That all these things that tire me so
Are noticed by my Lord;
The pang that cuts me like a knife,
The lesser pains of daily life,
The noise, the weariness, the strife,
What peace it would afford."

The Russians have been defeated again. This time they were the attacking party, hoping to retrieve the prestige lost at Liaoyang; but all in vain. Their defeat has become more disastrous than ever before. The trouble with the Russian is that his pride blinds him to his position and the chances are that he will go on to more and more disastrous defeats. Perhaps it is well for the world that it is so. A thorough drubbing will no doubt give peace to many peoples whose liberties have long been menaced by Russia. Even now we hear of justice being meted out to Jews and Finns.

We desire to call the attention of our readers to the Book Advertisements, in both the Vernacular and English columns of this paper. It will be apparent to any one who will trouble to examine these lists that there has been much progress in Christian vernacular literature in recent years. The style and matter of most of these is suited to modern conditions. A noticeable feature is the change in the attitude of Christian writers towards non-Christians. The modern book is rarely strongly controversial. The facts of history, positive teaching of a philosophic and theological character, honest comparisons of religious life and experience are relied upon to arouse thought without giving that offence, which is the stronghold of religious bigotry. Fiction, too, has a larger place as a medium of moral and religious instruction. The following works of Miss Louise Marston are good illustrations of this style of address: Rámpál Sing's Surrender; Hirá's Quest; and a new book about to be sent to press, "The Highest Honour." The C. L. S. at Ludhiana has also re-printed "Stories of Noble Women" and "Stories of Japan." Along this line also is the "Story of Chandra Leela" and the "Fauz-ul-Azim." The Punjab Society's excellent books, "The Burning of Rome," "Titus, a comrade of the Cross," "The Martyrs of Carthage," "The Last Days of Jerusalem," "Sun, Moon and Stars," "Stories of Homer," "Greek and Roman Mythology,"—these and many more should find a place in every Christian Home.

The pernicious influence of the corrupt novels that are being scattered broadcast among India's youth has received a sad illustration in the courts of Ludhiana. It

seems that three Muhammadan girls were enticed away from home by some young men, who are now trying to show cause why they should not be punished. The evidence in the case elicited the fact that these girls were corrupted by the reading of immoral books, which had been secretly conveyed to them. This revelation has already led some Muslim parents to withdraw their girls from the Schools. It is a sad comment upon the benevolent efforts of Missionaries and reformers that the very power which it was hoped, would free the women from the thralldom of ignorance and superstition, should become the agent for opening a way for the entrance of a corrupt literature into the hearts of those able to read.

The remedy lies in two directions: (1) Societies should be formed to prosecute the publishers and vendors of such books; and (2) Every effort should be made to provide a healthful pure literature for popular reading.

Before leaving the subject of Christian Vernacular Literature, we must call attention to the following C. L. S. publications for Hindu readers: "The Ten Incarnations of Vishnu," "The Home of the Rishies" and "Hindu Pilgrimage" by Rev. B. B. Roy, of Saharanpur, "Transmigration or Eternal Life—Which?" by Rev. G. L. Thakur Das; "The Polytheism of the Vedas," "The Sacrifices of the Vedas," and the "Eternity of the Vedas" by Rev. N. Prem Dass; and "The History of the Plague." A reading of these will prove a profitable exercise for any Missionary or worker.

Any of our readers visiting Ludhiana will do well to inspect Messrs Wylie and Brother's Steam presses. Every Christian publisher should patronize so enterprising a Printing House. It is a disgrace to the cause of Christian Literature that they should be issued with the imprimatur of heathenism or Muhammadanism upon their title pages.

The editor of the *Arya Patrika* (Oct. 1) once more feels obliged to take up his pen to defend the unproved and unprovable theory of Transmigration. This pious endeavour is due to "some bigoted and interested men, some most conservative *Pátris*" who are "bent upon misrepresenting the most ennobling and elevating doctrine of Transmigration." It seems that a writer in the *Epiphany* has once more attacked this "elevating doctrine," showing that it militates against the sovereignty of God and diminishes the sense of responsibility. The only reply in No. I of the *Arya Patrika* consists in a dogmatic denial of the charge and an equally dogmatic assertion of the contrary, ending up with a *tu quoque* assertion that Isa. XLV: 7 teaches that God is the Author of both good and evil. There is no effort made to cite facts in proof of his

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position—only a proud, supercilious assumption that there need be said in support of a position so strongly supported, so universally admitted that it would be folly to even attempt its defence.

If the Vedic interpretations are no more reliable than the comment on the Biblical teaching of Isaiah XLV : 7, we fear the Arya editor is a blind leader of the blind.

The passage "I make peace and create evil" occurs in the wonderful prophecy concerning Cyrus the Great by whom He was to overthrow the Babylonian oppressors of His people and to re-establish them in their national rights and privileges. To him Jehovah says, "I will gird thee though thou hast not known me, that they may know from the rising of the sun, and from the west, that there is none besides me; I am Jehovah, and there is none else. I form the light and create darkness; I make peace, and create evil; I am Jehovah that doeth all things." Any one reading this passage ought to see that there is nothing here to justify the inference that God is the author of evil in the sense of sin, as the *Arya Patrika* asserts. God does bring judgments upon wicked men and nations. The calamities of famine and war are visited upon disobedient and wicked men. It is in this sense that God speaks when he says, "I make peace and create evil." If, however, the contentions of the *Arya Patrika* were well taken, he does not by this kind of exposition prove his point. "Two blacks can never make a white."

Standing Alone for God.

There are various occasions in life when we must stand alone. The Psalmist once said, "I am as a sparrow alone upon the housetop." The reference is to the blue thrush, a very solitary bird of Palestine. Often we stand alone. It may be in adversity. "When we laugh, the world laughs with us; when we weep, we weep alone." The prodigal son had guests in abundance. When in the days of prosperity he sat down to sumptuous feasts, but when he ate the "husks which the swine did eat," he ate alone, so far as human companionship was concerned. Again we may stand alone with God. In secret prayer, we may come in close fellowship with our God. Like the apostle of old, we may stand upon a mount of transfiguration and "see Jesus only"; or again we may be alone before the judgment seat of God, both here and at the end of life. Alone with conscience, we are alone with the voice of God, as is suggested in the poem, "I stood alone with my conscience." Alone with God! Many fear such a position; but his true children have no such fear, and consider it a privilege to have such intimate relations with God. When the President sends an invitation to any one to have a private audience with him, that one is much elated. To be alone with the President is looked upon as a great joy and privilege. Much more should we consider it a joy and an honor to hide ourselves unreservedly in the secret of God's holy presence.

Standing alone for God is also a characteristic of the

Christian life. Every Christian must expect at times to stand practically alone for God, or at least we should be ready and willing to do so if the occasion should arise. If faithful to God, we must expect at times to be in a very small minority. Abraham in an age of great idolatry found it necessary to stand alone for the faith—one man against his age! When Moses denounced Israel's sin of idolatry in the wilderness and called upon those who were on the Lord's side to stand forth, only one tribe stepped forward, the tribe of Levi. The majority clung to their sins. When Israel later on was overrun by the prophets of Baal, Elijah was the single public defender of the faith, and in despair he cried unto God, "Lord, they have killed thy prophets and digged down thine altars, and I am left alone, and they seek my life." True, there were 7,000 in Israel who had not bowed the knee to Baal, but they were keeping very quiet about it. On more than one occasion Daniel stood alone for God, and can we expect a different experience from that of these ancient saints of God? Not at all. We may be called to stand alone for God, alone for faith in God, alone for the confession of faith in God or alone for the work of God, and if called upon to perform such duties let us stand "steadfast and immovable, always abounding in the work of the Lord."

That we may with faith and courage stand alone for God is proven by the fact that this loneliness is only the want of human companionship. God always stands with those who stand for him—and "If God be for us, who can be against us?" God is all powerful. Christ in him overcame all things—Satan, death and the grave, and with him we also may overcome likewise. The opposition may be strong, the dangers may be great, but what of it, if God's strength, care and grace be with us.

What is human opposition, so-called or persecution if God be for us? One with God is always a majority. God has always stood with those who have stood for him and they have won. Abraham won against the world. Moses, Elijah, Paul, Athanasius all men who have stood out for God have come off "more than conquerors through him that loved us and gave himself for us." Let us always stand for God, though we stand alone, for the promises of his Word show that he will stand with us.

REV. S. H. DOYLE, D. D., IN PRESBYTERIAN.

Christianity and Current Literature

was the subject of an address delivered by the Rev. H. Van Dyke D. D., of Princeton University, before the Pau Presbyterian Council, from which, for want of space, we can only give a few extracts.—

Literature is the art in which the inner life of man seeks expression and lasting influence through written words. Races and nations have existed without it; but their life has been dumb, and with their death their power has departed; they have vanished into thin air. But with the art of literature, life arrives at utterance and lasting power. The Scythian, the Etruscan, the Phœnician are dead. The Greek, the Hebrew, the Roman still live. We know them. They are as real and potent as the Englishman, the American, the German. They touch us and move us through a vital literature.

Religion is a life—the life of the human spirit in contact with the Divine. Therefore it needs a literature to express its meaning and perpetuate its power.

It is the fashion nowadays to speak scornfully of "a book religion." But where is the noble religion without

a book? Men praise the "book of CHRIST"; and the adjective serves as a left-handed criticism of His followers. True, He wrote no volume; but He absorbed one literature, the Old Testament; and He inspired another, the New Testament. How wonderful, how supreme is the Bible as an utterance of life in literature! With what convincing candour are the hopes and fears, the joys and sorrows, the deep perplexities and clear visions of the heart of man under the Divine process of education disclosed in its page! What range, what mastery of literary form! History, biography, essays, epigrams, letters, poetry, fiction, drama—all are here. The thoughts breathe with inspiration, the unconsumed words burn with the Divine presence, the figures live and move. And most of all the central figure, the CHRIST Himself, long expected, suddenly revealed, seen but for a moment, imperishably remembered, trusted and adored, stands out for ever in the simple words of a few brief chapters, the clearest, most enduring, most potent personality in the world's history.

Christianity owes an immense part of its influence in the world to-day, to the place of the Bible in current literature. What other volume is current in a sense so large and splendid? What book is so widely known, so often quoted, so deeply revered, so closely read by learned and simple, rich and poor, old and young? Where ever it comes it enriches and ennobles human life, opens common sources of consolation and cheer, helps men to understand and respect one another, gives a loftier tone to philosophy, a deeper meaning to history, and a purer light to poetry. Strange indeed is the theory of education that would exclude this Book, which HUXLEY and ARNOLD called the most potent in the world for moral inspiration, from the modern school-house. Stranger still the theory of religion which would make of this book a manual of ecclesiastical propagandism rather than the master volume of current literature.

The Bible exercises its mightiest and most beneficent influence not when it is substituted for all other books, but when it pervades all literature.

Christianity needs not only a Sacred Scripture for guidance, warning, instruction, inspiration, but also a continuous literature to express its life from age to age, to embody the ever-new experiences of religion in forms of beauty and power, to illuminate and interpret the problems of existence in the light of faith and hope and love. Close this outlet of expression, cut off this avenue of communication, and you bring Christianity into a state of stagnation and congestion. Its processes of thought become hard, formal, mechanical; its feelings morbid, spasmodic, hysterical; its temper at once over-sensitive and dictatorial, like that of a man who makes the mistake of using his house as his castle. It grows suspicious of science, contemptuous of art, and alienated from all those broader human sympathies through which alone it can reach the outer world. Insulated, opinionated, petrified by self-complacency, it sits in a closed room, putting together the pieces of its puzzle-map of doctrine, and talking to itself in a theological dialect instead of speaking to the world in a universal language.

Very different are the works by which the vital spirit of Christianity has been expressed, the vivifying influence of Christianity extended in the world of modern thought and feeling. There are sermons among them, like the discourses of SOUTH and BARROW and LIDDELL and BUSHNELL; and religious meditations like the Confessions of St. AUGUSTINE and the Imitation of CHRIST; and books of sacred reasoning like the Letters of PASCAL, and BUTLER's "Analogy," and DRUMMOND's "Natural Law in the Spiritual World"; and divine poems like those of DANTE and MILTON

and GEORGE HERBERT and COWPER and KEATS. But there are also books which are singular in form, neither claiming nor recognising ecclesiastical sanction, presenting life in its broad human interest, and at the same time revealing the ethical, the spiritual, the immortal as the chief factors in the divine drama of man.

Christian literature includes those writings in which men have interpreted life and nature from a Christian standpoint, in language of distinction and charm, touched with the personality of the author, and rounded into forms of clear and lasting beauty. The standpoint does not need to be always defined or described. A man who looks from a mountain-peak tells you not of the mountain on which he stands, but of what he sees from it. It is not necessary to name God in order to revere and obey Him. I find the same truth to life in "King Lear" as in the drama of Job, and the same sublime, patient faith, though the one ends happily and the other sadly. The Book of Ruth is no more and no less Christian, to my mind, than TENNYSON's "Dora." There is the same religion in "The Heart of Midlothian" as in the Book of Esther. The parable of the Rich Man lives again in "Romola." In "Dr. Jekyll and Mr. Hyde" St. PAUL's text, "The flesh lusteth against the spirit," is buried deep into the heart.

No great writer represents the whole of Christianity in its application to life. But I think that almost every great writer since the religion of Jesus touched the leading races, has helped to reveal some new aspect of its beauty, to make clear some new secret of its sweet reasonableness or to enforce some new lesson of its power. I read in SHAKESPEARE the majesty of the moral law in VICTOR HUGO, the sacredness of childhood, in GOETHE the glory of renunciation, in WORDSWORTH the joy of humility, in TENNYSON the triumph of immortal love, in BROWNING the courage and faith in God, in THACKERAY the ugliness of hypocrisy and the beauty of forgiveness in GEORGE ELIOT the supremacy of duty, in DICKENS the divinity of kindness, and in RUSKIN the dignity of service. IRVING teaches me the lesson of single-hearted cheerfulness, HAWTHORNE shows me the hatefulness of sin and the power of penitence, LONGFELLOW gives me the soft music of tranquil hope and earnest endeavour, LOWELL makes me feel that we must give ourselves to our fellowmen if we would bless them, and WHITTIER sings to me of human brotherhood and Divine Fatherhood and Divine Fatherhood. Are not these Christian lessons?

But that fiction may serve a noble purpose in renewing our attraction to virtue, in sharpening our abhorrence of selfishness and falsehood, in adding to the good report of the things that are pure and lovely, in showing that heroism is something better than eccentricity tinged with vice; and, at its deepest, in making us feel anew our own need of a Divine forgiveness for our faults, and a Divine Master to control our lives—this is true, beyond a doubt; for precisely that is what our best fiction from "Waverley" down to "The Bonnie Brier Bush" and "Sentimental Tommy," has been doing. Name half a dozen of the great English novels at random—"Henry Esmond," "David Copperfield," "The Cloister and the Hearth," "Lorna Doone," "Romola," "The Scarlet Letter"—and who shall dare to deny that there is in these books an atmosphere which breathes of the vital truths and the brightest ideals of Christianity?

It must be admitted that there is a great mass of printed books, fearfully current at present, of which this can not be said. Superficial, feeble, fatuous, insane, they pass into oblivion; and the literature which emerges and abides is that which recognises the moral conflict as the supreme interest of life, and the message of Christianity as the only real promise of victory. There are three mischievous and

perilous tendencies in our modern world against which the spirit of Christianity, embodied in a sane and virile and loveable literature, can do much to guard us.

The first is the growing idolatry of military glory and conquest. 'A literature that is Christian must exalt love, not only as the greatest but as the strongest, thing in the world.' The second is the growing idolatry of wealth. 'A noble literature, truly in harmony with the spirit of Christ, will reiterate in a hundred forms of beauty and power His teaching that "a man's life consisteth not in the abundance of the things which he possesseth." The third is the growing spirit of frivolity. 'One of the greatest services that Christianity can render to current literature is to inspire it with a nobler ambition and lift it to a higher level.'

Punjab Monthly Reporter.

Professor Sayce on the Monuments.

Prof. A. H. Sayce, D.D., LL.D., of the University of Oxford, England, has long been recognized as one of the most learned and, at the same time, one of the most conservative of modern scholars. Fully informed of what is going on in the world of scholarship and criticism, he has not seen the need of abandoning the old faith, or accepting the conclusions of those who delight in raising questions which they think the unlearned unable to answer. Professor Sayce has been indefatigable in his search for the hidden things of the ancient world, always ready to accept results when fully established, but is always unwilling to accept guesses or assumptions at the value assigned to them by those who deal in such things and reckon themselves rich according to their own estimate of their possessions. He has no use for the base metals which many "scholars" are coining and attempting to push off upon an unsuspecting world.

Professor Sayce has recently given to the press a little book which meets the neologist fairly and squarely, in small space showing the fallacies which underlie much of the criticism of the Bible at the present day. His book is entitled "Monument Facts and Higher Critical Fancies," and it is published by the Revell Company, at a cost of only seventy-five cents net. Whoever reads it thoughtfully can hardly fail to see that nearly all that has been put forth by the critics as militating against the integrity and truthfulness of the Bible is founded upon false theories, upon assumed facts, upon half truths, and upon sheer inventions. He says:

"The whole application of the supposed law of evolution to the religious and secular history of the ancient Oriental world is founded on what we now know to have been a huge mistake. . . . The actual condition of the Oriental world in the age of Moses, as it has been revealed to us by archaeologists, leaves little room for the particular kind of evolution of which the 'higher criticism' has dreamed. But, in truth, the archaeological discoveries of the last half dozen years in Egypt and Krete have once for all discredited the claim of 'criticism' to apply its theories of development to the settlement of chronological or historical questions. . . . The skepticism of the 'critic' has been proved to have been but the measure of his own ignorance—the want of evidence to have been merely his own ignorance of it. The spade of the excavator in Krete has effected more in three or four years than the labors and canons of the 'critic' in half a century. The whole fabric he had raised has gone down like a house of cards, and with it the theories of development of which he felt so confident. . . . Within the lawful domain of philology the work of the 'critic' has been fruitful. We have learned much about the text of the Old Testament Scriptures which was hidden

from our fathers and, above all, we have come to take a truer and more intelligent view of the text itself and of the literature to which it belongs. We have learned that the Old Testament Scriptures are as truly a literature as the classical productions of Greece and Rome; that they were written by men, not by machines, and that they reflect the individual qualities of those who wrote them, and the coloring of the various ages in which they were composed. . . . Nevertheless, between the recognition of the human element in the Old Testament and the 'critical' contention that the Hebrew Scriptures are filled with myths and historical blunders, pious frauds and antedated documents, the distance is great."

Exchange.

Tibetan Women.

The traveler cannot fail to be struck by the hardness and misery of the Tibetan Women's lot. Among some of the tribes wives are secured by the simple method of making a foraging expedition on some weaker tribe and seizing as many women as may be desired. This practice, however boldly undertaken, is likely to mean the loss of several lives and is adopted only in cases of the direst necessity. The following method is more generally employed: When a warrior, surfeited with glory, desires a wife he waits upon the father of the girl who has attracted his eye and makes an offer of marriage. The father, after weighing the matter carefully—for a refusal is liable to provoke a long and disastrous feud—names a price which he thinks consistent with the charms and general usefulness of his daughter. Then ensues a scene of the shrewdest bargaining.

The wishes or inclination of the woman are never consulted, but the bargaining goes on for days, and even weeks, until a final settlement has been arrived at. The preliminary bartering having been completed, on the day appointed for the wedding the woman is placed either in the upper limbs of a tree, while her male relatives remain on the lower branches, armed with thorn sticks—or in the back part of the suitor, for in order to reach his bride he is compelled to run the gauntlet of the male relatives, who beat him unmercifully. If he is able to elude his opponents and braves their chastisement, on touching the foot of the girl he is welcomed into the family and complimented on the ardor of his passion. Should he fail, he finds himself in the awkward predicament of being both wifeless and out of the presents he has made during the preliminary negotiations.

Although a parent may have sold a woman to one man, it does not prevent his disposing of her to any suitor who may come after, and who is looked upon as legitimate a husband as the first one. All the husbands contribute to the wife's support—Outing.

Odd Corners in Kings' Houses.

No monarch in the world excels the Czar of Russia in the splendor of his palaces. Tsarskoye, near St. Petersburg, where the Emperor has been staying recently, has a park around it which is eighteen miles in circumference. One room of the palace has walls of lapis lazuli and a floor of ebony inlaid with mother-of-pearl. Another has walls of amber curiously carved and, the walls of a third are laid thick with gold. In the throne room of the palace of the Shah of Persia



there is a carpet so thickly sown with pearls that the texture of the cloth can hardly be seen. Near it is the throne of carved wood, studded with jewels valued at \$5,000,000. Near the throne stands a huge silver vase set with pearls and turquoises, but, strange to say, alongside of it stands a cheap European painted urn, such as can be bought anywhere for a dollar.

The Shah has curious ideas about the value of things and on the walls of one room a painting by one of the old masters hangs side by side with a gaudy poster advertising a dealer in fish hooks. In one room, where are kept many curious articles of gold and silver heavy with gems, there is said to be an ordinary tooth-brush, which the Shah regards as one of the greatest curiosities. And everywhere about the palace are cats. The Shah has a specimen of every kind of cat of which he has ever heard and there is hardly a country which is not represented in the feline army which it is the pleasure of the Persian ruler to maintain. If he hears of any sort of a cat which is new to him he immediately gives orders that it be bought, no matter what the price is, and it is possible that some ordinary American tabby may be at this moment luxuriating at the Shah's expense. To take care of this assemblage of cats there is a corps of well-paid officials.

The palace of the Emperor of Abyssinia is a large building, built like a Swiss chalet, with a red-tiled roof and whitewashed walls. It is a very ordinary affair and is surrounded by huts and other inferior buildings. There is nothing splendid about the palace or its furnishings, and, indeed, it would be considered as quite lacking in everything except size as a residence for an American of moderate means. But it is the palace of an Emperor, nevertheless, and of a powerful one,—Chicago Chronicle.

PRAYER AS A WORKING FORCE.

"Too busy to pray!" You might as well say "Too busy to live." Prayer is not lost time. It is living itself. It is that without which no time is saved, but all time is lost. It conserves time, making it valuable and effective. Jesus prayed before he worked, and so got strength for his work; he prayed after he worked, and so made his labors effective and enduring. Like him, we would pray before we act and so get counsel and strength from God; and we should offer prayer after we act and get the blessing of God upon what we have done. Otherwise we shall labor in vain and shall fail. We should do this no matter how busy we are. We should do this because we are busy. Remember this: To pray is to live; not to pray is not to live, it is simply to exist.—Dr. David Gregg.

HAVE YOU?

Have you ever thought that some day you will never have anything to try you or anybody to vex you again? There will be no opportunity in that happy realm to learn or to show the spirit of patience, forbearance and long-suffering. If you are ever to learn these things, you must learn them now, and oh, when you shall see those glorious jewels shining in some one else's crown, which were formed out of tears of sorrow and drops of blood, what would you not give to be able to live your life over again and win the recompense which can only come from trial and suffering?—Mathew Simpson.

I NEVER KNEW.

I never knew before the world
So beautiful could be
As I have found it since I learned
All care to cast on Thee;
The scales have fallen from mine eyes
And now the light I see.

I never knew how very dear
My fellowmen could be
Until I learned to help them with
A ready sympathy;
Their inner lives have made me know
A broader charity.

I never knew how little things
As greater ones could be,
When sanctified by love for One
Who doth each effort see;
But now a daily round of care
May win a victory.

I never knew; and still, dear Lord,
As through a glass I see,
And perfect light can only come
When I shall dwell with thee;
When, in thy likeness, I awake,
For all eternity.

The reason why red infuriates the members of the ox family is that red is the complementary color of green, and the eyes of cattle, being long fixed on herbage while feeding when they espy anything red, it impresses their sight with greatly increased intensity.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it.

The sting of reproach is the truth of it.

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